THE NEUTER GENDER IN BHADARWAHI.

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Abbreviations.

Bhad. Bhadarwāhī (general, referring to all the
dialects of Bhadarwāhī).

Bhal. Bhalesī.

Bhiḍ. Bhiḍlāī.

Guj. Gujarātī.

Khas. Khasālī.

L. S. I. "The Linguistic Survey of India" by Grierson.

n. Neuter.

Pañj. Pañjābī.

Skr. Sanskrit.

Phonetic Note :—

The transcription followed in Bhadarwāhī words is the
one sanctioned by the International Phonetic Association.
In the transcription of Sanskrit and Gujarātī words, how-
ever, the usual transliteration scheme has been followed.
The following symbols may be particularly noted :—

Vowels :—

ɛ, ɛˑ. Bhad. ɛ sounds like English ɛ in "bed," ɛˑ like
French ɛ in *hier* "yesterday". These ɛ, ɛˑ are separate
phonemes, cf. Bhiḍ kɛr "do" but kɛˑr "the thorny leaf of
deodar."

ɔ, ɔˑ. ɔ is shorter but more open than ɔˑ. ɔ as in Bhiḍ.
bərɔppəṇ "greatness" sounds like ɔ in French *bonne pomme*
"good apple," though the rounding of the lips is not so
marked as in the articulation of its French correspondent.
ɔˑ as in Bhad. ghɔˑṭ "stone" sounds like English ɔ: in "all,"
but is more open.

ẏ. This y as in Bhiḍ. pyrb "East" sounds somewhat like French y in "pure", but in quick speech is hardly to be distinguished from normal u. It sounds much more like u than i.

ø. This ø, as n 'pøku "a woman's paternal home" is a contracted ɔ·ʋ, and sounds much more like ɔ· than e or u. It is more open than its French correspondent.

Consonants :—

There occur in Bhad. composite consonants like t̪l, d̪l which should require special symbols. For they are not mere lateral plosion of ṭ and ḍ. In monosyllables as in t̪lat "grass." d̪lat "sickle" the l element is scarcely heard, it is a mere breath (especially after ṭ), sounding somewhat like Welsh +, but in polysyllabic words like Bhad. ȷʌnd̪lukkhəl "machine for crushing paddy" bhid̪lái "Bhadarwāhī," the l is more appreciably heard while the first element ṭ or ḍ is scarcely heard in quick speech.

dz. This dz as in Bhiḍ. bidz "seed" does not differ much from z, but the tip of the tongue touches the teeth-ridge, and there is not so much breath as in the case of ordinary z. Considering the historical connection of the sound with skr. j, dz has been used in the transcriptions.

The Neuter gender in Bhadarwāhī.

Only two modern Indo-Aryan languages, viz. Gujarātī and Marāṭhī are hitherto known to possess the neuter gender.[1] My investigations, however, show that the neuter gender exists as a complete system in the three dialects of Bhadarwāhī, viz. in Bhadarwāhī proper (which, in order

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1. Beames. A Comparative Grammar of the modern Aryan languages of India II, p. 147.

to distinguish it from the other two dialects, I shall call Bhiḍḷài, as it is so called by the speakers themselves) Bhalesī, and Khasālī[1]. The neuter gender, however, does not exist in Pāḍarī, which L. S. I. has classified under "Bhadarwāhī Group"[2].

The striking features of the Bhad. neuter are the nominal and adjectival terminations, the plural in the former, and both the singular and the plural in the latter. Thus the plural of Bhad. gᴀhr "house" (neuter) is 'ghᴀrã but that of sᴀpp "serpent", which is masculine, is simply sᴀpp. Again, the singular neuter adjectival termination is u, while the plural is ã, as Bhiḍ. 'bᴀ·ḍu ghᴀr "a large house" pl. 'bᴀḍḍã 'ghᴀrã "large houses." The *masculine* adjectival terminations, however, are o (sg.) and e (pl.), as 'bᴀḍḍo sᴀpp "a large serpent," 'bᴀḍḍɘ sᴀpp "large serpents." Similar grammatical features exist as a complete system in Bhad. pronouns and verbs, as we shall see presently. That Bhad. neuter generally corresponds to Skr. and Guj. n. will be shown by the following vocabularies:—

I Bhiḍ. vocabularies occurring in the neuter gender:—
'ᴀgn-kuṇḍ—the front cavity of a domestic fireplace.
'ᴀṅgɘn—courtyard pl. 'ᴀṅgnã.
'ᴀmbɘr—sky.
'ᴀmlᴀṭṭu—yeast.
'ᴀmlu—N. of a palatable sour meal.
ᴀnn—grain.
ãdhɘru—darkness.

'ākhoṛ—fruit of the walnut tree, pl. 'ākhuṛā. The walnut *tree*, however, as in skr. idiom, is masculine, and its plural is simply 'akhoṛ.

aləs —(1) laziness (2) yawning.

ā̃n—hail.

asən—the "seat" (backside) of a *pyjama*.

'aʃi—the mouth.

'aṭṭu—flour.

bʌn—forest

bʌndu—(1) betrothal (2) the present given to the fiancée on betrothal.

'bʌcən—speech, words of the wise.

ban—a kind of rush for rope-making Pañj. *vāṇ*.

bidʒ—"seed," pl. 'bidʒā.

bʌn—the warp in a loom.

biʈhān—bed.

bhʌḍl—shaving of the head etc. in mourning.

bhʌɟən—hymn.

bhʌtt—cooked rice.

'bhaṛu—charges for grinding corn pl. 'bhaṛā.

bhut—ghost, pl. 'bhutā.

chʌɟ —a winnowing basket.

chʌtən—the roof of an *almirah*.

'dʌkkhən - south.

'dʌrʃən—sight (of a holy or respectable person or God).

dan—charity.

dar—door, pl. 'darā.

dʌū—a tether.

dadʒ—dowry.

d'ɪʃeṇɪk—ceremony of the tenth day after death.

dòdəlu —a vessel to coagulate milk,

ʹdʊd —milk, pl. dʊ'ddắ.

dhʌṇ —(l) wealth (2) flock of sheep and goats.

dhə'ṇɑlu—milk and milk products.

dhaṇ—paddy.

dhɪɑn—contemplation, attention.

ḍərɑn—a scarecrow in cultivated fields.

ḍol—a pail to fetch water.

ḍhʌkkəṇ—lid of a box.

ɗ̣ɑt—a sickle.

gʌl throat.

gɪḍd—jackal, pl. 'gɪddắ.

git—song.

gɪṛ —goitre.

guggəl—incense.

ghʌr—house, pl. 'ghʌrắ.

ghi—clarified butter.

hʌḍḍ—bone.

hoəḍoṛ —bone, pḷ 'həḍoṛắ.

ʝʌntər—amulet.

ʝʌntḷ—spinning wheel.

ʝennu—the sacred thread.

kʌmm—work, but *cf.* kʌrm " the *kriyā* ceremony,"
which is masculine.

kʌmməl—blanket. This word is used both as masculine and n. as it is in skr. (*kambala*).

kəpɑl—forehead.

kirtən — the singing of hymns in a procession.

kubb—a hump on the back.

kul—sub-caste or family, pl. 'kulắ.

kəṛà—the iron pan for boiling milk etc.

kʊ'ʃʌgṇ—bad omen.

kʊtər—dog, pl. kʊtṛắ.

'khɪllu—land lying fallow.

lʌgṇ—auspicious time for marriage.

lʌkk—the waist.

lalɵʈ—greed.

'lɪkɵr—cloth, pl. 'lɪkṛā.

lɛ'ṇ dɛ'ṇ—transaction.

lɔ̃υ—iron.

luṇ—salt.

mɵhurt—auspicious time.

'mʌndɵr—a temple.

mʌdzz—a waist-band or girdle.

mɵʃaṇ—a place for burning the dead.

mas—meat.

'maʈʈhu—a boy, pl. 'maʈʈhā.

mυkh—the end of a beam, ladder etc., pl. *mukkhā*.

mυll—price.

mυsɵl—a pestle.

mυʈ]—urine.

nʌkk—nose.

nʌʃʈ—ruin.

nʌū̃—name, pl. nʌū̃ā. The *semi-tatsama* *nām*, however, is used as masculine.

nã̃ŋgɵl—the wooden "sole" in which the ploughshare is fixed.

naʈ—a dance.

nɪ'haṇ—bath.

'nɛ·ʃu—elopement.

o'kɑlu—ascent, height.

pʌcchɵm—West.

pʌllɵr—grey hair, pl. pʌllṛā.

'puṇi—water.

peʈ·—abdomen, stomach.

pɪɑl—the lower world skr. *pātāla*.

pɪtək or pɪtɪk—the 15th day ceremony after death.

pōbhər—tail.

'pøku—a married woman's parental home.

pyrb—East.

'phalar—the hole in the "sole" in which the plough-
        share is fixed.

phʊll—cataract (in the eye).

rɪn—debt.

rū—cotton.

sʌrg—heaven.

sʌt—truth.

sʊkh-sād—welfare.

'sʊpṇu—a dream.

sʊtḷ—thread, yarn.

'sʊtḷu—amulet.

ʃʌgṇ—omen.

ʃʌm'ʃɑn—the place where the dead are burnt.

ʃʌp or ʃʌp—the bier including the corpse, pl. 'ʃʌpã.

ʃʌstr—weapon, pl. 'ʃʌstrã.

ʃɑg—vegetable.

ʃɑʃtər—ṣāstra.

'ʃɛccu—a model in an iron foundry.

'ʃɛṭṭu—in an oil-mill the oil-cake which remains after
        the oil has been pressed.

ʃē·kər—the bark of a tree.

ʃɪllu—cold, coldness.

ʃɪng—horn.

ʃɪrēt—the head of the bed.

ʃɪt—ague.

tʌl or tʌll—ground, floor.

tɪ'hɑr—festival, pl. tɪ'harã.

tirth—a place of pilgrimage.

tʊttər—face

thʊk—spittle.

tʌkk—an ornament worn on top of the head, Pañj.
    cʌũk.

tʌmm—leather.

tɪr—delay.

'tɪtu—nipple of the breast.

thʌl—deception.

'thʌannu—a sieve.

ṭʌbbər—family.

ṭeppu—a small cap.

'ṭɪkku—the tilak mark on the forehead.

ṭlʌgru—light.

ṭlɑm—copper.

ṭlĩ'eṇək—intermittent fever after every third day.

ṭhɑʊ—a hamlet.

ʊkkhəl—mortar.

ʊḍl—otter.

ʊ'dhɑr—loan.

ʊttər—North.

u'pɑm—proverb.

dzʌl—water.

dzʌr-dzʌŋɣəl—an impassable forest.

dzʌrm—birth.

'dzɑgru—vigilance (waking) for some religious purpose.

dzɑl—net.

dzɑr—barren soil.

dzil—the root of a plant.

dziṇ—life.

dzhʌll—bush.

A comparison of the above words with the corresponding Skr. and Guj. vocabularies will show that Bhiḍ. neuters

generally correspond to Skr. and Guj. neuters. Bhiḍ., however, shows certain points of divergence from one or both of these parallel languages: --

(*a*) Bhiḍ. names of towns and countries, unless they are feminine, are in the neuter gender. *e.g.*, the following words are all n. :—

bhiḍ̣ᵃ̇—Bhadarwāh.

bhəleˈʃ
or   ⎫ --- Bhales.
bhəlɛ̄íʃ ⎭

ˈʦʌmbu—Chamba.

ˈʤɛmmu—Jammu.

ʌmbəsər—Amritsar.

lʌˈhoˈr—Lahore.

ˈsiri ɒʌgər -- Srinagar.

kəlˈkʌttu— Calcutta.

kəbˈlɑs̄— N. of a holy mountain.

hʌrˈdwar—Hardwar.

ˈjʌgən nath – Jagan Nath.

Thus "I have seen Jagan Nath will be translated in Bhiḍ. as mī ˈjʌgən nath lɑ̀ru (and not lɑ̀ro which will be masc.) ɛ. The gen'ler of jagan-nātha (Guj. jagan-ɒātha) both in Skr. and Guj. is masc.

(*b*) There are several words which are masc. in Skr. but n. in their corresponding Bhiḍ. forms *e.g.*, the following are all n.:

bādər—mokey, pl. ˈbădră.

bhʌrm – suspicion. The corresponding word both in Skr. and Guj. is masc.

diˈʃaɳək—the tenth-day ceremony after death. Skr. dasˈaha·, and Guj. dăṣah are masc.

'ḍebu—husband's younger brother. Skr. **devara**—and Guj. **diar** are masc.

ḍlʌū—village. Skr. **grāma**—is masc., but Guj. **grām** like its Bhiḍ. correspondent is n.

gʌl—throat. The correspondent word both in Skr. and Guj. is masc.

gʌnḍ—an infectious ulcer attacking sheep and goats. Skr. **ganḍa**—"a wound" is masc.

hʌth— obstinacy. Skr. **haṭha**—is masc; Guj. **haṭh** is masc or fem.

kɑu—a crow. Both the Skr. and Guj. correspondents are masc.

'mẽˑḍõ—frog. Both the Skr. and Guj. correspondents are masculine.

mʌnṭ̃—an incantation. Skr. **mantra**—and Guj. **mantr** are masc.

nøˑl—a mangoose. Skr. **nakula**- and its Guj. correspond-dent are masc.

'sẽˑsɑr—the world. Skr. **saṃsāra**—and Guj. **saṃsār** are masc.

sʌrg—Heaven. Guj. **svarg** is also n., though Skr. **svraga**— is masc.

uḍ̃—Otter. Skr. **udra**—"otter" is masc.

(c) Some words, however, though n. in Skr. are masc. in Bhiḍ. Thus the following Bhiḍ. words are all masc. :—

'ʌkkhər—a letter (of the alphabet). Guj. **akśar** is also masc., but Skr. **akṣāra**—is n. .

bɛˑr— enmity. Skr. **vaira**—and Guj. **ver** are n. .

bhʌss—dust. Skr. **bhasman**—is n., while Guj. **bhasm** is fem.

dʊkh—pain. It is curious that both Guj. and Bhiḍ. dʊkh are masc., while both Guj. and Bhiḍ sʊkh are neuter.

mʌn—mind. Both the Skr. and Guj. correspondents are n. .

mɪtḷ—friend. Guj. mitr is also masc.

tɪl—a kind of oilseed.

tɛ·l—oil. Guj. tel like Skr. taila—is n. .

phʌl—fruit in general (not an individual fruit). Guj. phaḷ like Skr. phala—is n. . For an individual fruit Bhiḍ. uses the word meo.

Bhiḍ. and Guj. genders also differ in the following words, all the Bhiḍ. words being n.:—

Bhiḍ.

attu—flour, Guj. āṭo (masc.)

bhʌtt̄—cooked rice. Guj. bhāt (fem.).

gʊṛ —molasses, Guj. gud̠ (masc.).

kəpal—forehead, Guj. kapāl (masc.).

kʊbb—a hump on the back, Guj. kubj. (masc.).

kʊtər—dog, Guj. kutro (masc.).

lɑlət —greed, Guj. lālac (fem.).

naʦ—a dance, Guj. nāc (masc.).

ʈɪkku —a tilak on the forehead, Guj. tikko (masc.).

ʊ'dhaʳ—loan, Guj. udhāro (masc.).

dʒʌrm—birth, Guj. janam (masc.).

dʒal—net, Guj. jāl (fem.).

The above words show the strong tendency of Bhiḍ. to Neuter. That this tendency is still alive is further confirmed by the following examples from Arabic, Persian and English loan-words in Bhiḍ. all of which have the n. gender:—

ənam —reward, Guj. inām (n.).

'asman - sky, Guj. āsmān (n.),

ımtıhaɳ—examination.

gʊ'man—pride, Guj. *gumān* (*n.*).

ɉəhaz—ship.

kʌɳ'kal—a poor man.

kakəl—paper, Guj. *kāgal* (masc.).

ɔ·saɳ—gratitude, obligation.

pɛ·c-kʌʃ — a screw-driver.

pʊ'lad—steel.

sʌbr—patience, Guj. *sabar* or *sabur* (fem.).

saɉ·—implements and appliances used in connection with the cow.

ʃʊkər—gratitude.

ʃʊn'ʃaɳ—wilderness.

tʌɉɉəb—wonder.

tak—a niche.

bʌʈən—a button.

əpreʃən—a surgical operation.

There is a large number of Bhiḍ. neuters ending in sg. ɗ[1] and pl. -u or ã *e.g.*

əɳ'agarɗ—coal, pl. əɳ'garã.

'aʈhɗ—strawberry.

'bɛ·rɗ—the common berry fruit "zizyphus jujuba," pl. 'bɛ·rã.

'bɪbɽɗ—poppy-head, pl. 'bɪbɽu.

'caɳɗ—the peach fruit, pl. 'caɳã   The peach *tree*, however, is fem.

'cirɗ—apricot.

'dɔpphɗ—the rind of a fruit, pl. 'dɔpphã.

'ɖhellɗ a clod, pl. 'ɖhellã.

'ɖhlēʈhɗ—gum of the teeth, pl. 'ɖhlēʈhu.

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1. The ᴏ in this -ɗ however, is somewhat more open than ɗ, and should be strictly speaking transcribed as ɗ

'gʌbbõ—sheep or goat, pl. 'gʌbbã.

'gelrõ
 or ⎬—tonsil, pl. gɛ̀·lru.
'gɛ̀lrõ

'gʊɾõ —raw apricot, pl. 'gʊjru.

'gørõ - cattle, pl. 'gøru.

guõ—the fruit of a tree called gū (the *tree* being masc.) pl. guã.

'hʌḍḍõ—bone, pl. 'hʌḍḍã.

'jɛ·bõ—a cup-like appliance to gag cattle, pl. 'jɛ·bu.

'kʌŋknõ—bracelet.

kɛ̀ɾõ—a piece of wood, pl. kɛ̀·ɾu (for wood in general.)

'kɪmmõ—or 'kɪmlõ—name of a fruit.

'kykɾõ —a young cock, pl. 'kykɾu.

'khe·khɾõ—cheek, pl. 'khe·khɾu.

'mɛ̃·ḍõ—frog, pl. 'mɛ̃·ḍu.

'mɛ̃ŋgnõ—the dung of goats, pl. 'mɛ̃ŋgṇã.

'me·thõ

          or—firebrand, pl. 'møthu.

'møthõ

'pʌtlõ—leaf.

'pɛkhrõ—bird, pl. pɛkhru.

'pe·pɾõ—moth or butterfly, pl. 'pe·pɾu.

'pɔṇthõ—eyelash pl. 'pɔṇthã.

'pørõ—a flock of sheep and goats, pl. 'pøru.

phʌn'ghõ—the wing of a bird, pl. 'phʌŋgã.

p'hegõ—fig, pl. 'phe·gu.

'phɛ̃·ʈõ—rafter, pl. 'phɛ̃·ʈu.

'phuɾõ—flower, pl. phyɾu.

rədʑɛʈʈõ—a rope, pl. ɪdʑɛʈʈu.

'ʃe·kɾõ—rind or bark, pl. 'ʃe·kɾã.

'ʃɪllõ—ear of corn, pl. 'ʃɪllã.

ʃeɾõ—apricot, pl. ʃɛ̀·ɾu.

tíŭ'dŏ —N. of a fruit.

'ʦɛkkrŏ—the ruddy goose, pl. 'ʦɛkkru.

'ʦŏjŏ

or—apple, pl. 'ʦŏjȁ.

ʦoɪŏ

'ʈhyṇthŏ --the black mushroom called 'gʋcchi in Pañj.,
      pl. 'ʈhyṇthu.

The suffix ŏ serves not only to indicate the neuter gender, it is also used as a Diminutive.

The Diminutive in Bhiḍ.

This is formed by the addition of various suffixes, and it has generally the neuter gender. The following suffixes may be mentioned, all the words noted being in the neuter gender:—

(a)   -ŏ—'ʣhʌllŏ—a small bush, from ʣhʌll (n). bush.

(b)   -ṛŏ—'gɪdṛŏ—a small jackal, pl. gɪdṛã. An ordinary
           jackal is gɪdd (n).

   'ø̨ʈhrŏ—ᴀ tiny lip, pl. 'ø̨ʈhru.

(c)   -ɛũ

   bɪ'lɛũ – a small cat (an ordinary cat being called bɪ'lao
        masc.), pl. bɪ'ɪã.

   dʌṛ'ʣɛũ —"beard-burnt"—a term of abuse for children,
        pl. dʌṛ'ʣã.

   gədhɛ̃u—a small donkey.

   get'lɛ̃u—a small hole, pl. getlɛ̃ũã.

   meʈh'lɛũ—a boy just born pl. meʈh'lɛũã. This word is
        an example of a Diminutive of a Dimi-
        nutive. For 'maʈʈhu "boy" (already n.)
        has the ordinary diminutive 'meʈʈhø̨lu (pl.
        meʈh'lʌũã) meaning "a young boy", while
        a very young boy (just born) is called
        meʈh'lɛũ.

sep'lɛũ—a very very young serpent, pl. **sep'lɛ·wã**. Here we have a Diminutive of "the third degree." Thus

sʌpp (masc.)—an ordinary serpent.

'sʌpṇu (*n*)—a young serpent.

'seppø̧u (*n*) – a very young serpent.

sep'lɛũ (*n*)—a very very young serpent (being younger than 'seppø̧u).

Again, ʤhɛ'lɛ̃ũ (a very small bush) is Diminutive of 'ʤhʌllõ, which is already a Diminutive of ʤhʌll.

(*d*) -ṛu or ru

ghʌ'ṛelṛu—a small pot, pl. ghʌ'ṛelṛã.

nɛ'ʃøntṛu—a young man eloping with a girl, pl. nɛ'ʃøntṛã.

'po̧lṛu—a young grandson, pl. 'po̧lṛã.

'bheṇeru—a young brother, pt. 'bheṇerã.

(*e*) -u

'sʌpṇu—a young serpent.

mɛ̃tu –a young Mehta (title), pl. m'ãtã.

(*f*) -ṇu or nʊ

'symṇu—a young miser, pl. 'symṇã.

'ʦo̧ṇu—a young adulterer, pl. 'ʦo̧ṇã.

(*g*) But the most frequent dim. suffix is -ṭu, pl. -ṭã, e.g.

bə'chero̧u—the tiny young one of a mare, pl. bə'chero̧ã.

bɛ'ziro̧u — a very young Wazir (hereditary title), pl. bə'ziro̧ã.

'bɪ'lɛ·ø̧u—the tiny young one of a cat, pl. bɪ'lɛ·o̧ã.

'bɪʦø̧u—a young scorpion, pl. 'bɪʦo̧ã.

ḍʊŋ'garo̧u—a young castrated male sheep, pl. ḍʊŋ'garo̧ã.

ꗖ̀ˈgøṭu   a very young tiger, pl. ꗖ̀ˈgɔṭã.

ꗖebøṭu – a young *devara* (husband's younger broth er),
          pl. ˈꗖebɔṭã.

ˈd̡h̡ɛbbhøṭu —a young brown bear, pl. ˈd̡h̡ɛbbhɔṭã.

ˈɪt̩ɑhøṭu—a young bear, pl. ˈɪʃhɪˈṭã.

ˈkɛ·øṭu—a young crow.

ˈlɛ·r̩øṭu – a very young bridegroom, pl. ˈlɛ·r̩ɔṭã

ˈmɛ·møṭu—a young maternal uncle, pl. ˈmɛ·mɔṭã.

ˈnɛ·tøṭu—a young relative, pl. ˈnɛ·tɔṭã·

pɪˈꗖe·øṭu—a young paternal uncle, pl. pɪṭˈlɛ·ɔṭã.

ˈre·d̡ʑøṭu—a young Rãjä, pl. ˈre·d̡ʑɔṭã.

ˈrɛ·øṭu—a young yuvarāj.

Proverb:—

   kue ˈkɛ·øṭu ꭓaru.

   rae ˈrɛ·øṭu ꭓaru

"To the crow a young crow is dear,
   To a Rājā a young yuvarāj is dear."

Other neuter suffixes not indicating the dim. sense.

(1) A curious neuter termination occurs in ˈpɪtərã
     —ancestors (pl. only).

(2) -on (or, ɔ·n) occurs as a neuter suffix signifying
     "forest."

ˈgeron—a forest of Deodar trees (ge·r̩—Deodar tree).

ʃʌd̡ʒon—a thicket or wood of the ʃʌd̡ʒ plant (name of
          a pricking shrub).

ˈʦɪuwon—a pine-forest.

(3)—ən occurs as a neuter suffix in həlõdən or
həlõdhən—the distribution of sweets etc when beginn-
          ing to plough the soil.

(4)—ʌũ (or ʌõ)

     ˈkɛ·lʌũ—Deodar oil.

ãʈ'māsʌũ—the vital organs of a goat.

'khʌɲʌũ —food, diet.

(5) – ũ

ɛˑ'lũ –gourd, pl. 'ɛˑlũã.

'dɛˑɾũ—sour pomegranate, pl. 'dɛˑɾʋã. The nasality
may be traced to the *m* of Skr. *dāḍima*.

ʦobbiũ the suburban villages around Bhadarwäh
town.

(6) The suffix -ɔppəɳ signifying **state** or **condition**,
corresponding to Skr.—tva, is neuter in Bhad. The parallel
suffix **paɳu** is neuter in Guj. also (*cf.* Guj. *aɲjāɳpaɳu* (n.)
"ignorance", *adhikpaɳu* (n) "excess" etc). The following
Bhiḍ. words, all neuter, may be mentioned:—

bə'ɾɔppəɳ - greatness.

beʋ'ɾɔppəɳ —insanity.

bu'ḍhɔppəɳ—old age.

gɛˑ'jɔppəɳ -abusiveness.

kə'nɛˑʈhɔppəɳ —young age.

kʋɛˑɳ'ʃɔppəɳ — womanhood.

mə'ʈhɔppəɳ —boyhood.

rɪɾka'ʈɔppŭe—vagabondage.

(II) Bhalesī vocabularies occurring in the neuter
gender :—

As in Bhiḍ. the neuter in Bhalesī generally corresponds
to Skr. neuter, with only minor differences here and there,
e.g. while in Bhiḍ. *deo* "cloud" *buʈʈ* "tree" are masculine
in Bhal. they are n., the former being pronounced dɛu. In
fact the main difference between Bhiḍ. and Bhal. is
phonetic, as the vocabularies given below will indicate.

Another point of difference between Bhiḍ. and Bhal.
neuter is the scarcity of the Bhiḍ neuter suffix -õ in Bhal.,
thus while Bhiḍ. has 'phuɾõ "flower" Bhal. has 'phuɾɾu

"flower," *cf.* Bhiḍ. 'canō "peach," Bhal. can "peach." Bhiḍ.
'pʌṭlŏ "leaf" Bhal pʌṭl. This -ŏ in Bhiḍ. seems to be a
later analogical addition, and Bhal. seems to indicate an
earlier stage of the language.

A point of difference from the Skr. gender is that
while the fruit of a plant has in Bhalesī usually neuter as
in Skr., the flower follows the gender of the tree, *e.g.*, Bhal.,
ʊ'shar (N. of a plant) is masculine, its flower also called
ʊ'shar is likewise masculine; ʌgg (N. of a plant with bright
red flowers) is feminine: its flower is also feminine. This is
a partial divergence from Skr., for in Skr. the gender of
the flower as in *aśokam* (but *aśoka-*, (masculine)—the
aśoka tree) is neuter, if the tree has the masculine gender.

Specimens of Bhalesī neuter words: —

'akhu—tear (from the eyes) Bhiḍ. 'ɛ·khu.

'alu—gourd, Bhiḍ. ɛ·lu.

a'ram— relief.

ʌnt'ral—the inner portion o" a house.

əpʌs—indigestion.

as or 'asɪ—mouth. Bhiḍ. 'aʃi.

ədzirn—indigestion.

ɛk'pʊru—a one-storied house.

'bʌdlu—rain.

'bʌnʊ—betrothal. The final 'ʊ is extremely difficult to
hear. There is a rounding of the lips, but
the sound itself is a very delicate ʊ.

'bʌshʊr—male calf, pl. 'beshʊru.

banər monkey, Bhiḍ. bādər.

'beɪral—the outer portion of a house.

bi—seed, Bhiḍ. bidz.

'bʊṇən—in weaving, the yarn which is put into the
shuttle.

buṭṭ—tree. Bhiḍ. buṭṭ (masc.).

can—peach. Bhiḍ. 'canõ.

cu'kor—a square or rectangle.

dʌgd—jealousy.

dʌŋ'goṭ – a rope.

dɛ hɛ̃'ṇeru—a throw with the right hand in a certain
        game.

dɛu—rain. Bhiḍ. deo (masc.).

duar—door. Bhiḍ. dar.

du'puru—a two-storied house.

dhɪnu'aɽ—a pen for sheep or goats.

dhuṇ—incense-holder.

ḍɛll—a heap of clay.

d͡lahəṇ—eclipse.

d͡lo—mixed meal for cattle.

'gɛṭṭaru—Name of a game in which girls play with
        marbles.

gil—goitre, Bhiḍ. giɽ.

gɔṭh—squatting-ground for cattle in a meadow.

ghʌṇ—hammer.

ghiu—ghee. Bhiḍ. ghi.

ghraṭ or ghərat—flour-mill driven by water-power
        Bhiḍ. ḍhlaṭ.

hʌl'hɛiṭl—the whole apparatus of a plough.

hʌɽ—flood.

'hukəm—an order.

ɟuth—a crowd.

kə'bʌḍḍie—the game kabaḍḍī.

kəpa—forehead. Bhiḍ. kəpal.

'kʌɽu—the link of a chain.

'kʌṭɽu—the young one of a bear.

'kʌṭṭu—the young one of a buffalo, pl. 'keṭṭuã.

kɛmm   N. of a fruit. Bhiḍ. kìmm.

koɾ—a small rafter.

'kʊnnu--a kʊṇḍ or cistern full of water for washing clothes.

kuɾ—leprosy.

khʌdər—N. of grass used as hay in winter.

khʌll—threshing floor for rice and wheat.

'khɛ·ɾu—wound or ulcer.

'kh ṇʊs—a ball (for play).

khʊ'raɾu—N. of a foot-disease among cattle.

mach—honey, Bhiḍ. 'maṭhi.

'maṇu—frog, Bhiḍ. 'mẽ·ḍõ.

'matthʊ—boy, pl. maṭṭh, Bhiḍ. 'maṭṭhu. cf., the delicate ʊ of bʌnʊ above.

mɪg—the wild goat, pl. 'mɪggã.

nʌm—refusal.

nʌnɪ'hal—maternal grandfather's home.

'nɛrɾu —mangoose, Bhiḍ, nøl.

pʌṭḷ—leaf, Bhiḍ. 'pʌṭlõ.

'pakhʊ—the fan used in a flour-mill, pl. pakh.

'phagʊ—fig, pl. 'phagʊã, Bhiḍ. 'phɛ·gõ.

'phugəṭ—chaff.

'phʊrɾu—flower, pl. 'phʊrɾʊã. Bhɪḍ. 'phuɾõ.

rʌtt—blood.

'sʌndɪr—tool, pl. 'sʌndrã.

sʌr—a hole in a flute.

sʌt-bar—N. of a flower (Pañj. sʌt-'bʌrga).

ʃʌrbət—syrup.

ʃɛllu—cold, i. e. coldness, Bhiḍ. ʃillu.

'ʃe·tthu—wax.

ʃimmər—mucus.

ʃuꞌkaɽ - a field in which vegetables have been culti-
vated.

ꞌtapṇu—a field well-exposed to the sun.

tʊtt—-face, Bhiḍ. tuttər.

ṭeṇ –tin.

ṭir—the eye, pl. ꞌçirã.

tḷɪkʌṇḍ –triangle.

ṭhul—egg.

tsɪnn—the trident-mark in a temple.

tsɪꞌɽollu—bird, pl. tsɪɽꞌɔllã.

tsɔtt̤—a despicable rogue (contemptuous), pl. ꞌtsɔtt̤ã.

When n ɔt used coıntemptuously the word is masc.

tshʌppər—a straw-hut.

tshɛꞌtḷ—a rice-field.

ʊꞌʃarnıoṭ—rubbish.

dzaṇu—knee, pl. ꞌdzaṇ ͻ̃ã.

dzhɛll – bush. Bhiḍ. dzhʌll.

The above list will indicate that in Bhal. neuter end-
ings in – õ do not occur. I have, however, noticed a few
words with –õ ending, which seem to be loan-words from
Bhiḍ., *e.g.*:

tsoıõ—apple.

tsɪꞌrõ—apricot, pl. ꞌtsirã.

ꞌmʊtshuõ ⎫
  or ⎬—firebrand.
mʊtshuo ⎭

(III) Specimens of neuter vocabularies in Khasālī.

The neuter vocabularies in this dialect generally
correspond to Bhiḍ. A few particular neuter words may
be mentioned :—

bıꞌlaɽ—cat. Bhiḍ. bɪlꞌao is māsc.

bıꞌleɽu—young one of a cat.

'bhɪḍɾu—young one of a sheep.

d'ŏi—curd, Bhiḍ. 'dʑʌmmɔru dʊd   (lit. "condensed milk").

'ɛŋkhru – tear (fram the eyes), Bhiḍ 'ɛ̆·khu.

'kʌpɾu—cloth.

'kẽdu—bran.

koṭ— a coat, Bhal. kɔ·ṭ.

kʊk'ɾeṭu—young one of a cock.

'phuɾu – flower, Bhiḍ. 'phuɾŏ Bhaḷ. 'phʊrɾu.

'sɔnnu—gold.

ʃuṇà—dog.

ʃʊ'ṇeṭu—puppy, pl. ʃʊ'ṇeṭã.

The Neuter gender as a grammatical System in Bhad. Inflection.

The declension of *singular* neuter nouns ending in a consonant as ghʌr "house" is the same as that of masc. nouns. But in *plural* there is a difference. Thus while the nominative and plural accusative plural of lʊ'har 'blacksmith" is lʊ'har, the nom. acc, pl. of ghʌr is 'ghʌrã. Khas. maintains the form 'ghʌrã in all the cases (plural) :—

nom.	'ghʌrã	ab.	'ghʌrã-kà
			or-trà
acc.	'ghʌrã	gen.	'ghʌrã-kɛra-u-i
ins.	'ghʌrã -sɛi	loc.	'ghʌrã tɪr.
dat.	'ghʌrã		

Bhal. however, keeps the form 'ghʌrã in only the first two cases, in other cases (except the *e.g.*, and gen. cases) the form is 'ghʌran, ghʌ'ran or ghʌrn. The following **plural** declensions of ghʌr and lʊ'har in Bhal. will indicate the difference:—

nom.	'ghʌrã	nom.	lʊ'har
acc.	'ghʌrã	acc.	lʊ'har

ag.	'ghʌrɛ	ag.	l'ʋharɛ
ins.	none	ins.	lʋ'harən ɔɛi
dat.	'ghʌran or ghʌ'ran	dat.	lʋha'ran
ab.	'ghʌran or 'ghʌran-kɛri	ab.	lʋ'harən or lʋ'harən-'bɛr̥iã
gen.	ghʌrkɛu-eu-ei	gen.	lʋhar'kɛu-eu, ei
loc.	ghʌrn mʌdʑ or ghʌrn-ʌntər	loc.	lʋ'harən-mʌdʑ or ,, -ʌntər

Bhiḍ. maintains the form 'ghʌrã in a larger number of cases than Bhal. does, and so lies midway between Khas. and Bhal. in this respect:—

Declension of ghʌr in Bhiḍ (plural) : —

nom.	'ghʌrã
acc.	'ghʌrã
ag.	'ghʌrẽi
dat.	ghʌrn
ab.	ghʌrn-'kɛrã or ghʌrãnã
gen.	'gbʌrãkɛro-u-i
loc.	ghʌrn-mã.

It should be noted that the nom. and acc. plural of ghʌr in Guj. also is 'ghʌrã.

A common neuter ending in Bhad. is -u. whcih in the singular remains unchanged, but in plural becomes ã. Thus while Khas. masculine 'bhɛḍḍu "male sheep" has the nom. acc. pl. 'bhɛḍḍu, the neuter 'maṭṭhu "boy" has the nom. acc. pl. 'maṭṭhã. The declension of Bhiḍ. 'maṭṭhu is similar to that of ghʌr, but in Bhal. the word is pronounced maṭṭhʋ; the final ʋ is heard with great difficulty, though there is a visible rounding of the lips. Bhal. words similar to this are bʌnʋ "betrothal", 'pakhʋ" "the fan used in a flour-mill.

A peculiarity of this ending in Bhal is that the plural has no termination, thus the plural of Bhal. 'maṭṭhʋ, (n.) is maṭṭh but the plural of Bhal. 'akhu (also n.) "tear" ending in the ordinary u, is 'akhã. The following plural declension of Bhiḍ. and Bhal. 'maṭṭhu and 'maṭṭhʋ respectively will indicate the difference: –

Bhiḍ.		Bhal.	
nom.	'maṭṭhã	nom.	maṭṭh
acc.	'maṭṭhã	acc.	maṭṭh
ins. and ag.	'maṭṭhẽi	ins.	'maṭṭhən-sẽĩ
		ag.	'maṭṭhɛ
dat.	'maṭṭhən, 'maṭṭhənjo	dat.	'maṭṭhən
ab.	'maṭṭhən-kɛrã	ab.	'maṭṭhən-bɪṛiã
gen.	'maṭṭhã-kɛro	gen.	'maṭṭhkɛu-eu-ei
loc.	'maṭṭhən-mã	loc.	'maṭṭhən-mʌʣ
			or—ʌntər.

The tendency to n. pl. ã is so strong that it is extended even to echo-words as in 'maṭṭhã 'sʋṭṭhã : "boys etc. (Bhiḍ.).

There is another common neuter ending—õ in Bhiḍ. mentioned in the above vocabularies. The suffixal ending —õ is maintained in the singular forms of all the cases, while the *plural* ending is u, maintained in nom. acc. and gen. The following declension of Bhiḍ. phu'ṛõ "flower" will indicate the difference:—

	Singular	Plural
nom.	phu'ṛõ	'phyṛu
acc.	phu'ṛõ	'phyṛu
ins.	phu'ṛõə	'phyṛẽĩ
dat.	phu'ṛõe	'phyṛən
ab.	phu'ṛõərã	'phyṛanã or 'phyṛən ke'rã
gen.	phuṛõero-u-i	'phyṛu kɛro
loc.	phuṛõẽ-mɑ	'phyṛən-mã

Adjectives.

The neuter sg. adj. ending is—u, the masc. ending being
—o, e. g. Bhiḍ. 'roṛu 'maṭṭhu "a handsome boy" but cf. masc.
roṛo 'mẽṇu "a handsome man," Bhal. 'rullu "handsome"
(n.). masc. being 'rullo.

The n. pl. adj. terminatian in all the dialects of Bhiḍ.
is—ã, the masc. ending being—e, thus Bhiḍ. and Khas.
'bАḍḍã 'ghАrã "large houses", Bhal. 'bАrã ghАrã, but cf.
masc. Bhiḍ. 'bАḍḍe 'ghoṛe Bhal. 'bАṛe ghoṛe "big horses."
It should be noticed that Guj. neut. sg. adj. termination is ũ
pl.,—ã. e. g. Guj. 'bАrũ ghАr "a large house", 'bАṛã ghАrã
"large houses."

In declension most of the dialects change the final
adjectival—u into—e in oblique cases, but Southern Bhal.
keeps the—u unchaged in all cases (except in nom. and
acc. pl., where it becomes—ã); thus in Southern Bhal.
'rullu 'maṭṭhu "a handsome boy" is thus declined:—

Singular	Plural
nom. 'rullu 'maṭṭhu	nom. 'rullã 'maṭṭh
acc. 'rullu 'maṭṭhu	acc. 'rullã 'maṭṭh
ins. 'rullu 'maṭṭhe-sɛi	ins. 'rullu 'maṭṭhən-sɛi
ag. 'rullu 'maṭṭhe	ag. 'rullu 'maṭṭhɛ
dat. 'rullu 'maṭṭhə	dat. 'rullu 'maṭṭhən
ab. 'rullu 'maṭṭhe·bıṛiã	ab. 'rullu 'maṭṭhən-'bĩṛia
gen. 'rullu 'maṭṭhɛu-eu-ei	gen. 'rullu 'maṭṭhkɛu-eu-ei
loc. 'rullu 'maṭṭhe-mАʣ or Аntər	loc. 'rullu maṭṭhən-mАʣ or Аntər
voc. 'rullu 'mãṭṭha	voc. 'rullu 'maṭṭhio

In masc., however, the same dialect (Southern Bhal.)
has the adj. termination—e in all the oblique cases singular
and all the cases plural, e. g. 'rulle 'ghoṛən- sɛi "with a nice
horse" 'rulle 'ghoṛən sɛi "with nice horses."

Northern Bhal., however, follows the other dialects of Bhad. by converting the adjectival—u into—e in oblique cases, *e. g.* cf.

South Bhal.

ˈɪni ˈrʊllu ˈmaṭṭhe ɪˈnam pʌ̃u

North Bhal.

ˈɪni ˈrʊlle ˈmaṭṭhe ĩˈnam pʌ̃u

"this good boy has received a reward."

Genitive endings.

The genitive endings of nouns also serve as adjectival terminations and so take the neuter gender if the succeeding noun has that gender. The following terminations may be noted for each dialect:—

masc. sg.	n. sg.	masc. pl.	n. pl.
Khas.—ˈkɛra	—ˈkɛru	—ˈkɛre	—ˈkɛrã
Bhiḍ.—ˈɛro	— ɛru	—ˈɛre	—ˈɛrã
Bhal.—ɛu	—eu	—eɪ	—eɪ
	North Bhal.—ɛ̃u		

To illustrate the above terminations, we may note the following:—

"the boy's horse" "the boy's house" "the boy's horses" "the boy's houses"

Khas.	ˈmaṭṭhe-kɛra	ˈmaṭṭhe kɛru	ˈmaṭṭhe kɛre	ˈmaṭṭhe-kɛrã
	ˈghora	ghʌr	ˈɣhore	ˈghʌrã
Bhiḍ.	ˈmaṭṭhɛro	ˈmaṭṭheru	ˈmaṭṭhɛre	ˈmaṭṭhɛrã
	ˈghoṛo	ghʌr	ˈɣhoṛe	ghʌrã
Bhal.	ˈmaṭṭheu	ˈmaṭṭheu	ˈmaṭṭheɪ	ˈmaṭṭheɪ
			(n. bhal. ɛ̃u)	
	ˈghoṛo	ghʌr	ghoṛe	ˈghʌrã

The nasality of gen. sg. —ɛ̃u occurring in North Bhal. reminds one of the normal nasal ending of n. sg. adj. ending in Guj. as in ˈbʌṛũ ghʌr "a large house."

Predicative adjectives.

The n. gender occurs not only in attributive, but also in predicative adjectives, e. g.—

'khʌru "good"

'do·ltikerã 'bhʌlu nʌũ 'khʌru

"a good name is better than wealth."

pərãi 'khʌru thɪũ

"the last but one year was good" (this example, strictly speaking, is an impersonal phrase, which will be noticed presently).

'dhɔbbɛru 'kutər nə 'ghʌrɛru nə 'ghaʈhɛru

"a washerman's dog is fit neither for the house nor for the washing Ghat (well-known proverb).

Pronominal adjectives.

The n. termination of these adjectives is the normal —u for sg., —ã for the plural, e. g. Bhiḍ.

sg.	pl.
iru "like this" (near	irã "like these" (near)
ɛru "like this" (distant)	ɛrã "like these" (distant)
uru "like that (near)	urã "like those" (near)
tɛru "like that" (distant)	tɛrã "like those" (distant)
dzɛru "like which" (relative) pl. dzɛrã
kɛru "like which?" (interrogative) pl. kɛrã.

The masc. terminations for the above, however, are as usual- **o** (sg.) and—**e** (pl.) as iro, ire etc.

Neuter adjectives ending in—ũ.

There are a few neuter adjectives ending in -ũ in the nominative case, but the real n. termination even here is -u, the nasality being a survival of Skr. adjectival termination—*am*. Examples from Bhiḍ.:—

n. sg.		n. pl.
'ɛggrũ	"frontal"	'ɛɟgriã
'dyrũ	"distant"	'duriã
bè'ijũ	"upper"	bèijã
bʊnʌũ	"lower"	bʊnniã
nɛ·'rũ	"near, lit. pertaining to one that is near"	'nɛ·r̥ã
pɛt'tũ	"backwards"	'pettiã
ɛ̃·'t̥l̥ũ	'inner"	'ɛ̃·t̥l̥iã
ʊt'trũ	"northern"	'ʊttriã

The masc. forms for the above end in—ĭõ (sg.)
—ĭẽ (pl.) as 'ɛggriõ, 'ɛggriẽ, etc.

Adverbial phrases for inanimate objects.

There is a number of curious pronomino-adverbial phrases which it is difficult to explain. They refer *only* to inanimate objects; they cannot be necessarily connected with the neuter, for n. refers to animate objects as well, as 'mãt̥t̥hu "boy", but these phrases may have their origin in the n. gender.

The phrases occur in Bhiḍ :—

illerelɛi "for this very thing" (near). If the object is animate, then ı'serelɛi is used, though this phrase can be used for inanimate objects as well.

ɛllerelɛi—"for this very thing" (distant)
ʊllɛ relɛi —"for that very thing" (near)
tɛllɛ'relɛi—"for that very thing" (distant)
dʑɛllerelɛi—"for which very thing" (relative)
kõllerelɛi—"for which very thing?" (interrogative).

The more general phrases both for animate and inanimate objects would be ɛ'serelɛi, ʊ'serelɛi etc.

Pronouns—

The Demonstrative Pronouns in Bhad. have a neuter ending —**n** only in the noun and acc. sg., in other cases and in plural they are declined exactly like masc. The genitive case, however, like the genitive case of nouns, has the usual neuter endings as noted above.

Nom and acc.

n. sg.	masc.	n. and masc. pl.
In "this" (near)	i	'Inã
ɛn "this" (distant)	ɛ	'ɛnã
ʊn "that" (near)	u	'ʊnã
tɛn "that" (distant)	tɛ	'tɛnã
ʤɛn "which (relative) or who"	ʤɛ	'ʤɛnã
kɔ·n "which (interrogative) or who"	kɔ·n	'kɔ·nã

The difference between Bhiḍ. and Bhal. in this declension is only phonetic. While Bhiḍ. has the final -ṇ. (the retroflexion, however, is so slight that often in quick speech only **n** is heard), Bhal. has **n**. For the genitive case cf.

	sg.		pl.
Bhiḍ.	tə'seru ghʌr "his house"		təserã 'ghʌrã
Khas.	tɛkɛru ghʌr	,,	tɛkɛrã 'ghʌrã
Bhal.	tɛ'seu ghʌr	,,	tɛ'seɪ 'ghʌrã

For masc. cf. Bhiḍ. tə'sero 'ghoṛo, "his horse" təsere 'ghoṛe etc. (pl.)

Among the Personal Pronouns only the genitive case has neuter when the succeeding noun has the n. gender, as 'meru ghʌr (Bhiḍ. and Khas.)

Bhal. meu ghʌr North Bhal. meũ ghʌr "my house",
pl. 'merã 'ghʌrã (Bhiḍ. and Khas.) 'meı 'ghʌrã (Bhal.)
"my houses."

Similarly.	Bhiḍ.	Khas.	Bhal.
"Our house"	'ʃʃu ghʌr	ãīkeru ghʌr	ə'seu ghʌr
"Our houses"	'ʃʃã 'ghrã	ãīkerã 'ghʌrã	'əseı 'εhʌrã

Similarly for the 2nd pers. 'tuʃʃu ghʌr "your house"
pl. 'tuʃʃã ghʌrã (Bhiḍ.) etc.

Conjugation—

The gender of the verb itself, when used as an in-
finitive mood, and not governing an object, is neuter, as
it is in Guj.; cf. 'kεrnu "to do" Guj. *karvũ*, 'mʌrnu "to die"
Guj. *marvũ*, 'dεnu "to give", Guj. 'dεvũ, 'bıʃnu "to sit,"
Guj. 'besvũ. So when the infinitive mood is used as a
subject, adjectives connected therewith attributively or
predicatively have the neuter gender, e.g., 'məɹu gànu zəryri ε
(Bhiḍ.) "My going is necessary, i.e., it is necessary for me
to go."

Here 'meɹu has the n. gender. pʌɹnu əbẽ'ṭĩu (n.)
'bhɔ·te (Bhiḍ.) "to study is difficult." 'roṇu 'cʌŋgu nʌĩ' "it
is not good to weep." 'tuṭṭeru 'siṇu 'ruʃʃeru pı'tεṇu ghʌr
'bhɔ·te (Bhiḍ.) "a home is the mending of the torn and the
propitiation of the angry" (Proverb). A common ex-
pression "for communication" is 'εɲnu gàṇu (Bhiḍ.) (lit.
"coming and going").

The infinitive keeps the n. ending when it is used as
an object or has the future sense, e,g., 'kʌsri 'bhɔ·ṇu pèrtã
"having read of (your) being ill." ìɹi tus'ēi 'εɲu "you
shall come here." The n. ending is also extended to "echo-
words" after the infinitive, as in 'ʈʌnnu 'ʈʌnnu "to keep
well-dressed."

When, however, the infinitive mood governs an object, it takes the gender of that object, thus we have bhʌtt 'khaṇu " to take rice " bhʌtt being n., but rɔˑṭṭi 'khaṇi " to take bread" (fem.), 'leḍḍu 'khaṇo "to eat laḍḍu" 'leḍḍu being masc.)

Present Participle—

The Present Participle takes the n. gender even in Bhiḍ., in which the present tense has no special n. ending, e.g., mī 'maṭṭhu khḗrtu khḕrtu lā'u "I saw the boy playing," 'gʌllā 'kɛrtu rāṇu "to keep speaking", 'khãtu rāṇu "to keep eating," 'hʌstu rāṇ'u to keep laughing 'dḗˑtu rãṇu "to keep giving."

The Present Tense—

In this tense both Bhal. and Khas. have a special ending in the 3rd person, but Bhiḍ. has no such special ending. Thus these endings in Bhal. and Khas. are:—

n. sg.	masc. sg.	n. pl.	masc. p.
Bhal.—tu	—to	—tã	—te
Khas.—tu	—tà	—tã	—te
e. g.			
Bhal.—'bhɔˑtu "is"	'bhɔˑto	'bhɔˑtã	'bhɔˑte
or	or	or	or
bhõtu	'bhõto	'bhõtã	'bhõte
Khas.—'bhʌõtu	'bhʌõtà	'bhʌotã	'bhʌõte

But Bhiḍ. has 'bhɔˑte, 'bhɔˑtən both for masc. and n.

The Future Tense.

In this, however, Bhiḍ. has not only a n. ending in the 3rd person, but also in the 2nd person, if a boy ('maṭṭhu) is to be addressed to; these endings being 'lu and 'lā both for 2nd and 3rd person, e. g. 'bhɔˑlu "thou (a boy) shalt be (2nd pers.) or it shall be (3r pers.)" pl. 'bhɔˑlā, but masc.

will be ꞌbhɔ·lo, ꞌbhɔ·le.   In Khas. 3rd pers. Fut. n. has ũ and
ã in sg. and pl. respectively, thus ꞌbholũ, ꞌbholã, but masc.
ꞌbholɑ, ꞌbhole.

Bhal., however, has the same endings for masc. and n.
Future, *viz.* ᴜ, as bholᴜ, pl. bhon or bhol.

The Past Tense.

The past tense is formed by the past participle, which
has two forms, active and passive.   The n. forms of this
participle are interesting, as they undergo many *Ablaut*
changes.   The general n. ending in the 3 dialects is – ũ
(sg.)—ã (pl.) (if the verb ends in a vowel, otherwise ᴜ).
while the masc. ending is—o sg.—e pl. in Bhal. and Bhiḍ.,
—ɑ (sg.) – e (pl.) in Khas.

Examples :—

bhũ (Bhiḍ) "was", "became" èru ki bhũ "how did it
happen"?

(but masc. bhuo (Bhiḍ.*)* bho (Bhal.) bhua (Khas.)).

thĩũ ₍Bhiḍ.) "was" dɑr ꞌghɑrɔru thɪũ, tɛn ꞌnʌʃʃu

Bhal. thɛ̃u   "the door was open, it ran."
(masc. thɪo)

pərhɛũ "taught" ꞌteṇi ꞌmaṭṭhu pərhɛũ
  (Bhid.)   "he taught the boy" but cf. masc.
                        ꞌteṇi mɛ̀·ṇu pər'hao "he taught the
man".

khɛũ (Bhiḍ.) "ate" pl. khã
  (Bhal. khãu)   mĩ bhʌtt kbɛũ
                        I took rice" but cf. masc.
                  mĩ puꞌlao khau "I took pulao."
                  ꞌteṇi ꞌbɛ·rã khã "he ate berries",
                  but masc. pl. is khae,

ɛ̃ũ (Bhiḍ.)   "came"   'maṭṭhu ɛ̃ũ

Bhal. (ɑũ)   pl. ã

"the boy came"

pl. 'maṭṭhã ã

"the boys came"

masc. is Bhiḍ ɑo⎫ sg.
　　　　Bhal. ɑu⎭

　　　Bhiḍ. ɑe⎫ pl.
　　　Bhal. ɑ　⎭

'hʌssu "laughed" pl. 'hʌssã.

ʤɔũ "spoke" pl. ʤã.

ʤɛ̃u "given birth to" pl. ʤã.

ɟɛ̃ũ (Bhiḍ.) "went" pl. ɟɛã (Bhiḍ.)

Bhal. gɛ̃u   gɪã (Bhal.)

　　　But cf. masc. sg. ɟɔu   (Bhiḍ.)

　　　　　　　　　　　gɛu   (Bhal.)

　　　　masc. pl. ɟee (Bhiḍ.)

　　　　　　　　gɛe (Bhal.)

mũ (Bhiḍ.) — died, pl. mũã (Bhiḍ.)

(Bhal. 'mʌrũ)   Bhal. 'mʌrã

kĩũ (Bhiḍ. and S. Bhal.)—did, pl. kiã

(N. Bhal. 'kʌru)   (N. Bhal. 'kʌrã)

Impersonal phrases.

The ordinary past participle is also used in the impersonal sense, and then only the n. gender is used *e. g.*

'lɪkhu ? "have you written?" $\left\{\begin{array}{l}\text{lit. has (it) been}\\ \quad\quad\text{written?}\end{array}\right.$

kɪũ ? "have you done "?

'ʃuṇu ? "have you heard"?

Such phrases are used without any literal reference to the subject or the object. It is evident that this idiom is inherited from Skr.

Similarly, to indicate things in general, the n. gender is used :—

sʌb 'hʌcchu làṇ ! "May they see everything good!"

mĩ kɪch 'buru nə kɪũ "I have not done anything wrong".

'thóṛu tə 'roṛu "a little, but good" (Proverb),

ʤæn bhũ tɛs gàṇe de

ʤɛn rʌũ tɛs bɑṛ dɛ̀

"Let go what is past, take care of that which remains" (Proverb).

Cf. Impersonal phrases like the following :—

ʤɛ̃u —"it has dawned."

'mʌnənu pøũ "(he) had to admit."

A striking peculiarity of the Impersonal in Bhaḍ. is that even intransitive verbs, as in Skr., are used in the passive voice, and when in the form of past participle, take only the n. gender :—

Bhiḍ.:—

mī	nəhē̃u	—I bathed (lit. it was bathed by me).
mī	rø̃u	—I wept.
mī	'hʌssu	—I laughed.

Bhal.

mḗi	ʤɔ̃u	—I said *cf.* Guj. kahjū̃.
mḗi	'lʌɾu	—I fought.
mḗi	'khʌŋkhu	—I laughed.
mḗi	'ʦʌkku	—I was angry.
mḗi	'bʌntu	—I greeted.

The Involuntary (?) Past Passive Participle.

Besides the ordinary Part Participle which can be used both in the active and the Passive sense, Bhiḍ. has another participle, which it is difficult to name. This participle has two senses, positive and negative. When used positively, the sense is involuntary, *i.e.*, the agent is taken as utterly helpless in the action mentioned, and the case used in connection with the participle is not the Instrumental, but the Ablative. The structure of this participle consists of **j** (being a retention of the old Skr. **y** of the Passive), besides the usual participle termination, *e.g.*, Bhiḍ. mī 'paṇi pɪū̃ "I drank water." Here pɪū̃ is the ordinary past passive participle, and the case used is the Instrumental mī "by me"—the literal meaning being "water was drunk by me." But now *cf.* Bhiḍ. mī kḕrã̃ 'paṇi pi'jū̃ "water was drunk by me involuntarily." Here pi'jū̃ is the Involuntary past passive participle, while the case

used in connection therewith is not the Instrumental mī but the Ablative mī-kềrā. This is one use of the Participle. Another use is negative, and when used negatively, the participle implies failure of the action, and the case used is not the Ablative, but the Instrumental. Thus the same sentence can bə put negatively as mī 'paṇi nə pi'jũ " I could not drink water" (lit. water could not be drunk by me). The occurrence of this participle is interesting· It seems to have originated from the comparative failnre of the ordinary past participle—though passive in origin—to give the passive sense, for it had begun to be used as the ordinary form for the active past tense. To give the true passive significance the old *y* of Skr. was restored and keᵤt in the past participle. Whatever the origin of this construction may b ·, it is used copiously in the **neuter** gender in Impersonal phrases, *e.g.*

Bhiḍ.

mī nə gềijũ	" I could not go"
but **mī kềrā gềijũ**	" I went involuntarily."
mī ne ʤøi'jũ	" I could not speak"
but **mī kềrā ʤøijũ**	" I spoke involuntarily."
mī nə ʦhyijũ	" I could not touch"
but **mī kềrā ʦhy'ijũ**	" I touched involuntarily."

Similarly Bhal. uses this Participle copiously, the Neuter ending being **oũ** instead of Bhiḍ. **ũ**. lt is interesting to note that even the verb substantive 'bhɔṇu "to be" can be used in the Passive sense, as it is in Skr., *e.g.*, Bhal.

tei dəvae sei 'raʤi bhøi'joũ? "was recovery possible by thy medicine?" **bhøi'joũ** being the **neuter "Involuntary"** past passive participle.

Similar neuter participles for other verbs in Bhal.

With Instrumental.	With Ablative.
khsi'joũ "(involuntarily) eaten"	nə khei'joũ "could not be eaten"
pi'joũ "(involuntarily) drunk"	nə pi'joũ "could not be drunk"
dzøi'joũ "(involuntarily) spoken."	nə dzøi'joũ "could not be spoken."

Thus like Bhid., Bhal. also uses the Instrumental *e.g.*, mɛ̃i (Bhid. mĩ) "by me" in connection with the negative sense and the Ablative, *e.g.*, mɛ·'ra (Bhid.) mĩ-kɛ̀rã) "from me" in connection with the positive sense. *e.g.*, Bhal.

mɛ̃i nə 'hɛssjoũ	"I could not laugh".

but

mɛ·'ra 'hɛsssjoũ	"I laughed involuntarily."
mɛ̃i nə dzhull'joũ	"I could not sleep."
but mɛ·'ra dzhull'joũ	"I slept involuntarily."
mɛ̃i nə ɛi'joũ	"I could not come."
but mɛ·'ra ɛi'joũ	"I came involuntarily."
'tɛni nə dzi'joũ	"he could not live."
but tɛ'sɑ dzi'joũ	"he lived involuntarily."

Conclusion.

The above study gives us the following three points:—

1. The living occurrence of the Neuter Gender in Bhadarwāhī, being the preservation of a grammatical phenomenon indo germanic in its origin.

2. The striking similarity of the three dialects to Gujarātī in this respect, even in details of terminations etc.

3. Innovations like the Involuntary past passive Participle, the Diminutive suffixes of various " degrees of diminution," a variety of neuter suffixes like—õ, ɛũ etc. This indicates that these dialects are not a mere decadence of the old but a further evolution of linguistic phenomena which may have an important bearing on general linguistics.

Under what circumstances the people with languages now so spatially apart as Bhad and Guj. but linguistically so allied come to be separated is a torturing question which only later research may solve but which the above study has brought into further prominence.